DOCUMENT RESUME

ED 103 607 CE 003 198

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TITLE Motivation for Continuing Education: Some Preliminary Considerations.
PUB DATE Jun 74
NOTE 29p.; A working paper for the United Methodist General Conference Commission to Study the Ministry

EDRS PRICE MF-$0.76 HC-$1.95 PLUS POSTAGE
DESCRIPTORS *Adult Education; *Learning Motivation; *Motivation Techniques; Personal Growth

ABSTRACT

That adults learn what they need and want to learn is as true for continuing education in the ministry as in other fields, and the question of motivation for continuing education is crucial. Significant clues to motivation can be found in the close relationship between learning and work, in personal and corporate growth, and in collegiality (sharing talents individually and collectively). We hunger to know as avidly as we hunger for air and food, therefore motivation for education is not something to be injected from without. It is a powerfully innate force which, on occasion, needs to be awakened, nourished, and channeled into learning activities which will increase competence. What conditions most vitally affect motivation? Probably most important are personal growth; necessary time and money; reinterpretation or a new understanding of continuing education; supportive relationships and accountability (which might also be expressed as recognition and evaluation); and counsel in establishing priorities, in finding the needed learning experience, and in long-range planning. Comprehensive support systems for career development, programs which will initiate and nourish personal growth, starting point strategies, and assistance in planning should be within reach. Finally a basic faith response to life may be necessary to release motivation. (Author/NH)

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MOTIVATION FOR CONTINUING EDUCATION

Some Preliminary Considerations

Mark A. Rouch

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"Continuing education is an oxygen line that keeps the minister alive."[1] Little wonder then that the question of motivation is crucial. Among continuing educators no question arises more frequently than why so many persons apparently lack motivation. And in far wider circles, those concerned for the health of the church and its ministry ask with increasing urgency why, in effect, ministers attempt to stay alive without oxygen.

This paper is addressed to the motivation question. It looks at some of the basic dynamics of motivation and then suggests some possible interventions. I am aware of a paper's limitations in relation to the magnitude and complexity of the problem. Even a provisional resolution will depend upon many persons addressing themselves to the problem. Nevertheless, I hope that the paper will provide a useful tool for those who are so engaged.[2]

Discussion of motivation usually begins dismally and ends even more dismally with no adequate solution. Here, I want to take a different tack, namely, begin with a hopeful resolution of the problem.

The resolution is not a neat answer, but an incident. I will share a snapshot glimpse of it; look at it briefly with you; and then in the rest of

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[1]A recent statement by Dr. Connolly Gamble, "Continuing Education--An Essential or an Extra." Christian Ministry, May 1974, p. 6.

[2]This paper has been written at the request of the United Methodist General Conference Commission to Study the Ministry. It is a working paper for the Commission as well as a task group which it has established to work on this issue.

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of the paper explore the dynamics which apparently create this and other hopeful resolutions of the problem. First, then, the incident.

The occasion is the weekly meeting of the ministerial staff of the United Parish of Brookline, Massachusetts. The place is the library of the parish church building, formerly the UCC Church. The subject, continuing education.*

The lively conversation with the three full-time ministers and two seminary interns leaves little doubt that motivation for education is high. For the seminary students, it is basic degree education; for the full-time ministers, continuing education. The discussion conveys the feeling that learning is a natural, expected part of their lives individually and together--not something extraneous or imposed.

In an earlier conversation, Victor Scalise, Jr., one of the ministers, had described his own continuing education and that of his colleagues. Some of it is, he said, individual; some corporate; much of it takes its clue from collegial decisions of the group.

I left the session with appreciation for the opportunity to meet with the group but the dominant feeling was hope--hope for the possibility that many professionals in ministry--pastors, educators and others--can discover similar motivation. Many, in fact, have.

Before leaving this incident I want to comment on several of its features. They by no means constitute a full approach to the subject, but it will be useful to note them here and then refer back to them as we proceed.

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*For a description of the parish, a merger of three former congregations, American Baptist, United Church of Christ and United Methodist, see Scalise, Victor, Merging for Mission, Valley Forge, Pa., Judson Press, 1972.

They provide, I believe, significant clues to the springs of motivation.

1) A close relationship between learning and work. Much of the continuing education described arose from the demands of the job and fed back into it. They described, for example, a paper in theology which they were writing together for a congregational study. The task had demanded renewed theological reflection. One minister referred to participation in a workshop on management at Harvard Business School, the results of a group decision that one of the staff needed further training. In short, this immediate relationship between learning and work created the dual satisfactions of learning with a purpose and of being able to observe its effects.

2) Personal and corporate growth. Continuing education appeared to be a function of a broader process of individual and corporate growth. Ever since the United Parish formed in 1967, the staff has had available the services of a human relations consultant. Earlier the consultant met with them regularly as they struggled toward collegiality; now he meets with them as problems arise. There have been and are, they reported, moments of both pain and deep satisfaction as they work through conflicts and build trustful relationships. Several of the team referred to their own personal growth processes. The growth evidenced in this group is, in itself, learning but it also nourishes other learning activities.

3) Collegiality. In a recent article, "Collegiality in Ministry" (Update, November 1973), and earlier in Merging for Mission, Scalise has described the growth of collegiality in the staff. "The collegiate relationship," he says, "offers the best opportunity for corporate growth. It is a tremendous feeling to be part of a team and share our talents individually and collectively." (Update) Collegiality apparently releases

motivation for members of the group in two ways: 1) It provides support: no one feels that he is going it alone; 2) It provides accountability: each is accountable to the others and is reminded of accountability to the congregation.*

Here we have only glanced at a group in which motivation is high primarily to say: it can happen; it does happen. Obviously, many other pictures we could draw would not be so bright. Motivation is indeed not active in many church professional leaders, many of whom, sadly, feel no sense of lack. These persons represent the urgent concern from which this paper and other efforts come. Nevertheless we shall most fruitfully address the problem when we keep in the forefront those in whom motivation is high.

We turn now to an analysis of motivation's dynamics.

The Drive to Learn: Motivation's Primary Dynamic

Since learning is the central process in all education, the most basic motivational question we can ask is: Why do we learn? To understand the answer to that question is to take a giant step toward understanding motivation for continuing education. So, all too briefly, we shall look at the dynamics of learning.

Human beings learn in spite of themselves. The hunger for skill and knowledge is as endemic to the human system as the hunger for food or oxygen. If persons are not motivated for continuing education, it <u>is not</u> because they do not possess a drive to learn.

Thus, the way to ask the motivation question (and the questions one

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*The focus here is on collegiality within the staff. The conversation also revealed a considerable sense of collegiality with members of the congregation.

asks do indeed affect the answers one gets) is: How can the drive for learning be released, nourished, and channeled into competence-producing education? It is not: How can we persuade persons to learn? or how can we infuse or inject motivation?

So crucial is the form of the question and so conditioned are many of us to ask it in the latter form that we will do well to look at the evidence for this innate drive to learn.

The primary evidence comes through commonsense observation. All of us have watched the remarkable learning of infants and small children. Driven by insatiable--and often irritating--curiosity, the small child learns with amazing speed. By the time he or she reaches school hundreds of words, concepts, and skills have been mastered. Why? How? No one has told the child to learn these things; no threat of punishment or reward has created the process. To be sure it can be slowed or accelerated, impoverished or enriched, by human and physical environments but it is neither created nor infused. It is just there!

One way to view the drive to learn is in terms of the drive for competence. The work of Jean Piaget is fascinating and highly instructive at this point. Based upon his observation of thousands of children including his own, Piaget has developed the theory that a child's ability to think develops in identifiable stages. These stages demark the child's ability to carry out, first, "concrete operations" with material objects and then "formal operations," using ideas independently of material objects. Actually, Piaget is saying that from birth through adolescence, where his study ends, growth is a matter of ever increasing competence--of acquiring, as he says, "means sufficient for the necessities of life."*

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*For a helpful discussion of Piaget and his thought, cf. Ginsburg, Herbert, and Sylvia Opper, Piaget's Theory of Intellectual Development: An Introduction. (Englewood Cliffs, N.J.: Prentice Hall, 1969).

Many other studies agree with Piaget's in supporting the prima facie evidence presented by commonsense observation: children learn naturally and insatiably.

But what about adults? Is the drive still present in us? Yes. It may be slumbering but slumbering or awake it is there.[1] It is native to us and a powerful force. Accordingly, my most basic assumption as I approach the motivation issue is that we adults do possess the drive to learn. The key issue, then, is how the drive can be awakened (if indeed it is asleep: sometimes it is incognito); nourished; and channeled into learning activities which will increase competence in ministry.

Numerous studies support this basic assumption about adult learning. The personality psychologist, Robert W. White, studied fifty adults for a ten-year period. (Though highly valuable, such longitudinal studies are rare, partially because of cost.) He found that the drive for competence so evident in children and youth continues into adulthood as a powerful and determinative force.[2]

In 1971, Dr. Allen Tough published what may well be a landmark study entitled The Adult's Learning Projects.[3] It focused on a cross section of middleclass adults very much like the vast majority of church professional leaders. Remarkably, it found that these adults engaged in a median average of eight self-initiated learning projects per year requiring an

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[1]In cases of serious personality disorders, the drive to learn is often seriously impaired. The approach taken here assumes a basically healthy personality.

[2]Lives in Progress. New York: Holt, Rinehart and Winston, 1952, pp. 270ff.

[3]Toronto: Institute for Studies in Education, 1971.

average of seven hundred hours. The projects often followed well-defined steps. They were usually directed toward things which the adults needed and wanted to know in getting on with life.

The primary value of Tough's study is its confirmation that we as adults do, in fact, continue actively to learn. But also interesting in relation to this paper is that many of the learning projects described would, by many of us, not be identified as learning at all. For example: finding out how to landscape a garden or operate a sailboat. At a second glance we realize full well that these enterprises involve learning as much as does "book larnin'." But by long years of school (and by all too many continuing education programs) we have been conditioned to think of learning only as what happens with books and a teacher and in a classroom.

Many adults apparently lack motivation for continuing education when actually they are highly motivated learners. What they lack is motivation for the kind of "classroom" learning to which they were conditioned by so many years of school. When that is the case, a major task is to reinterpret education in a way that will let them see it as learning not fundamentally different from the "adult learning projects" in which they are already engaged with such satisfaction. But more of that later.

In summary, then, I believe that as human beings we have an insatiable desire to learn. We hunger to know as avidly as we hunger for air and food. Thus, motivation for education, including continuing education, is not something to be injected from without. It is a powerfully innate force which, on occasion, needs to be awakened, but more often nourished and

channeled. It is to these processes that we shall now turn.

Before moving on, however, I should say that in emphasizing the naturalness of the desire to learn I do not intend to underplay the importance of an individual's intentional choice. Significant learning enterprises will not just happen without conscious choice and some require extended, disciplined exertion of willpower. I assume, however, that decisions are strongly affected by motivation, which is to say that if the motivation to learn is strong, then the decision to engage in educational activities is much more likely to occur.[1]

Motivation: Its Growth

If the basic assumptions which we have just examined are valid, our problem becomes: what enables the awakening and growth of the drive to learn and how is it channeled into competence-producing education?

The Parable of the Sower[2] I find intriguing as an avenue of approach to this question. (Since violence has been done to this bit of scripture so often before, surely once more will do no harm.) Just to remind us of the story, this is how Matthew reports it:

> And he told them many things in parables, saying: "A sower went out to sow. And as he sowed, some seeds fell along the path, and the birds came and devoured them. Other seeds fell on rocky ground, where they had not much soil, and immediately they spring up, since they had no depth of soil, but when the sun rose they were scorched; and since they had no root they withered away. Other seeds fell upon thorns, and the thorns grew up and choked them. Other seeds fell on

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[1] I find the discussion of "intentionality" in Rollo May's Love and Will (New York: W. W. Norton, 1969) to be especially helpful in this regard.

[2] Matthew treats it much more as an allegory than a parable which is what we shall do here.

> good soil and brought forth grain, some a hundredfold, some sixty, some thirty. He who has ears, let him hear." (13:3-9)

A seed is just right as the focus of attention since it has within itself the power of its own growth. To be sure the environment must be right; its nourishment comes from without. Yet, mysteriously, growth is not imposed upon the seed externally. It is simply endemic. This is exactly what we have been saying about the nature of learning in human life.

When conditions are right the seed grows and produces. Just so, when conditions are right, learning flourishes productively. The remainder of the paper in major part looks at these conditions. First, however, a glance at the rest of the story may suggest some helpful ideas.

First, some of the seeds have no chance at all: the birds come and devour them. Jesus' realism here is helpful to us as we approach the problem. The fact is that not all professionals in ministry will be motivated to continue their education--ever. If an eschatalogical vision of a world full of self-motivated learners will encourage us when our spirits flag, well and good. But that vision had better be balanced with a realist's awareness that in this world, some seeds will be devoured before they germinate.

Secondly, some seeds fall on rocky ground. They spring up quickly but die quickly. Thousands of church professional leaders have engaged in one or two continuing education programs, taking the plunge enthusiastically. But that, apparently, is the end. All too frequently, I suspect, they have not found anything which meets their deeply-felt needs. For example, they have listened to lectures, all the while feeling anxious about the snarled relationships and conflicts back in the parish. Or they have encountered

new ideas, exciting in themselves, but without means to incorporate those ideas back home. The result in either case--and many others--has been that they have had just enough "continuing education" to be thoroughly innoculated.

In the third case, some seeds germinate and grow but are choked by thorns. This figure, like the others, could take our fantasies in many directions. My own have focused on the fact that many professionals have every good intention to continue their education, but for one reason and another, are overwhelmed by other responsibilities--real and self-created. Several years ago a minister wrote to me saying, in effect: I am the only pastor of a 1000-member church. I must preach, lead worship, counsel, administer, call and in addition to all that you expect me to study. That letter has symbolized for me what thousands of ministers feel--simply overwhelmed. Continuing education appears to be just one more burden to be added to an already unbearable load.

Other thorns choke the growth: unsympathetic superiors; conflicting or confusing role expectations*; family problems; etc. To some of these we shall return. Again, however, the main point here is that motivation is sometimes choked by overwhelming life and work problems. In many cases, when the weeds are pulled, motivation becomes surprisingly evident--if, that is, they are pulled in time.

We turn now to the question of the soil, and, for that matter, the air, the water, the nutrients--all those things which make growth possible. Here we address the central question of the paper: What conditions most vitally affect motivation? Or, to put it specifically within the terms of our

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*Cf. Smith, Donald P. Clergy in the Crossfire, (Philadelphia: Westminster Press, 1973) for a helpful discussion of the role problem and means for its resolution.

approach: what are those things most necessary in order to awaken, nourish and channel the drive to learn into competence-producing continuing education? We shall look at five of the most important.

Personal growth

Necessary time and money

Reinterpretation

Support and accountability

Counsel for planning

1. Personal growth. A personality in which healthy growth is not occuring is one in which motivation for continuing education is weak. As Carlyle Marney might state it: the person who cannot say, "I am" is powerless to say "I am a learner."

As this latter statement suggests, personal growth is partially growth of a healthy self-concept. It is also growth in the ability to relate openly, warmly and responsibly to others. When these growth processes are thwarted, the accompanying anxiety uses up energy which otherwise would go into such processes as learning.

When, on the other hand, we are growing as persons, the drive to learn is released and flourishes. As I left the staff meeting of the Brookline United Parish, no impression was stronger than that their motivation for continuing education flourished in the rich soil provided by the group's personal and corporate growth.

If the drive to learn is asleep, nothing will affect its arousal more than restoration of basic human growth. As self-identity is reclarified and deepened, as relationships become open, trusting, caring, the drive to learn will be restored as naturally as the seed germinates.

It is safe, then, to say that human growth is singly the most crucial

factor affecting motivation for continuing education. Without growth, motivation i virtually impossible; with it, virtually inevitable.

2. Necessary time and money. In comparison with something as complex and nebulous as personal growth, time and money are simplistic and concrete. The contrast serves, however, to remind us that motivation is not always as nebulous and complex as it seems. It sometimes is affected by plain, simple things, easy to identify--though not always to change. There are those whose motivation, once active, has been thwarted because they could not find money or time necessary for an educational program which would have met a keenly-sensed need. For others, the availability of these resources has been just enough to tip the scales toward involvement.

Recently, a friend whose judgment I respect disagreed with me about this. In his view, complaint of lack of time and money is a dodge. Those who really want to engage in continuing education, he said, can do so close to home at little expense. He also contended that time and money can be found now by almost anyone who needs it.

I agree that what he said applies in many cases. Complaint about lack of basic support is indeed often an excuse. Yet I believe that when a person knows that funds are available for special needs and that his or her judicatory encourages its churches to provide time, motivation is nourished by just that much. This is apparently confirmed by the experience of annual confereces in the United Methodist Church and judicatories of other denominations who have seen involvement in continuing education grow as basic support has become available--and, importantly, well interpreted.

Thus without detracting from the importance of intentional activity by the individual or the value of inexpensive, close-at-home education, I would still contend that time and money represent basic support which affects motivation.

3. Reinterpretation. Motivation, we have said, is in part a channeling of the drive to learn into educational activities which will affect competence. A mill on a river draws part of the water off into a canal where channeled it provides power. That is essentially the nature of continuing education's motivation: part of the drive to learn is channeled into special educational activity.*

Thousands of persons in ministry who lack motivation for continuing education are nevertheless active learners. They, like the adults in Allen Tough's study, engage in all kinds of learning projects: learning to sail; learning to repair engines; refining hobbies--even learning to do something which their jobs require. For a vast majority of such persons, a new understanding of continuing education would make considerable difference.

What would reinterpretation involve? First, realizing that the learning involved in continuing education is essentially the same as that in which they are already engaged. This is more important than it may appear at first since it says, in effect, learning is fun. Hard work at times, but fun.

Except for the fortunate few, the twenty years of formal schooling was drudgery. Little wonder that continuing education seems like more drudgery! Nothing is more crucial to the restoration of fun in education than seeing that it can convey the same satisfactions as self-initiated every-day learning activities.

Another aspect of reinterpretation is to help continuing education be seen as responsive to keenly felt personal and professional needs. Again, we have experienced formal education from kindergarten through seminary as someone else's agenda, only secondarily our own. In vivid contrast, the

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*This is not to say that all of the drive to learn should be so channeled--if indeed it could be. The more that learning is richly varied, the more the segment involved in continuing education will be lively and productive.

learning projects identified in Tough's study are initiated almost always because of what the learner himself or herself wanted or needed to know.

Tough's study is actually not startling in this regard. For five decades the mounting evidence of adult education studies has said: Adults learn what they need and want to learn. Every person concerned for motivation should have to repeat that twenty-five times before breakfast each morning. And twenty-five times before going to bed, its corollary: Adults do not learn something just because someone else thinks they should unless it corresponds to their own needs and interests. The fact that church professional leaders do not go to some continuing education programs validates this principle. Such lack of motivation demonstrates their eminent good sense and should be a sign for rejoicing!

If and when pastors, local church educators and others, understand that continuing education can address the ideas, skills, sensitivities which they themselves want and need the drive to learn will flow naturally into continuing education. This principle was evident in the staff of the Brookline United Parish. The immediate relationship between work and learning relates their continuing education constantly to what they want and need to know. Accordingly, motivation is high.

Reinterpretation will be no little task. It will have to overcome twenty years of conditioning in school as well as the innoculation produced by exposure to some continuing education programs which seemed like more of the same. Fortunately more continuing educators all of the time understand this basic principle of adult learning, but others do not. Reinterpretation, for them (and continuing reinterpretation for us all) is just as necessary as for the individual learner whose motivation we hope to affect.

One note before we move on: were this a paper dealing broadly with the nature of continuing education, it would be important to examine how one's

wants and needs can change as continuing education progresses. Here it must suffice to say that while our own felt needs and desires are the point of entry, authentic education will not allow those needs and wants to remain unchanged. Education, in this sense, is always subversive.

Reinterpretation must extend further, if, that is, motivation is to take root. Individuals need to see continuing education not as occasional episodic activity but as a persistent and unfolding process--a continuous thread running through the entire fabric of a lifetime. My working definition of continuing education is this:

> Continuing education is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events.*

Continuing education as occasional unrelated episodes is sometimes satisfying and rewarding. Far more satisfying is continuing education as a process in which one part builds upon another. Such education provides opportunity for what Peter Drucker describes as, "the thrill of finding something, of thinking something through, of truly learning something."** As such satisfaction builds, motivation takes deeper root.

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*Rouch, Mark A., Competent Ministry: A Guide to Effective Continuing Education (Abingdon Press, 1974) pp. 16-17. The entirety of Chapter I addresses the definition question.

**Peter F. Drucker, "The University in an Educated Society," in The Oakland Papers, James B. Whipple and Cary A. Woditsch, eds. (Boston: CSLEA, 1966), p. 15. In a recent conversation, Dr. Earl D.C. Brewer suggested that perhaps continuing education emphasizes "continuing" too strongly, that it should allow for new departures, some quite radical. This statement provides a healthy corrective to an emphasis on continuity to the exclusion of newness.

4. Support and accountability. In the Brookline United Parish staff, support and accountability are linked. As a group of colleagues they bear each other's burdens but they also hold each other accountable. Thus linked, support and accountability nourish motivation.

When either support or accountability is absent the other's value diminishes. A colleague group which does not hold its members accountable for development finds that relationships become ingrown and vacuous. If, on the other hand, supportive relationships are absent, accountability leads to distrust, in fact, is soon itself impossible.

This dual relationship is especially important in the ecology of annual conference or other judicatory. Support for continuing education and career development are well and good but if there are no accountability structures, these activities can become the preserve of the few. More seriously, the total support process will not produce growth in competence for more than a narrow segment of its ministry.

On the other hand, attempts at accountability without accompanying supportive relationships are destructive. In no way is this presently being felt more severely than in the use of performance evaluation processes by judicatories where supportive relationships and processes are weak or lacking.

So, the two--support and accountability--belong naturally together. But what in particular do they mean for the release of motivation? We have already mentioned the presence of these processes in colleague groups. These local groups are, in fact, a primary arena for all continuing education for ministry. (Cf. Competent Ministry, pp. 19-20 and Ch. VII) To affect motivation in relation to them is a giant step forward.

Two other processes bear mentioning here because they so crucially

affect motivation: recognition as a support process; performance evaluation as accountability.

Recognition for continuing education is a significant support process, especially recognition by judicatory leaders, e.g., a United Methodist Cabinet and Board of the Ministry in an annual conference.

Dr. Edgar Mills read a paper at the United Methodist Consultation on Continuing Education in 1968 ("The Minister's Career Development"). In this germinal statement which has had broad usage and influence in United Methodist circles and beyond, Dr. Mills enunciated five major dynamics of career development. Among them, "The Reward System." This, in part, is what he said:

> Most clergy consider it beneath their calling to labor for rewards. Yet nothing brings forth a man's efforts better than the promise of appreciation generously given. The opening of new opportunities which lead to advancement is one kind of reward. The satisfaction of having people follow his leadership enthusiastically is another reward cherished by ministers. The completion of a project with visible results, the freedom which comes with the congregation's increased confidence in his leadership, and inclusion in the inner circles of denominational leadership are all prized rewards. Moreover, tangible rewards such as improved living conditions, salary increases and new staff assistance mean more to the minister than he usually admits.
>
> Rewards are precious for two major reasons. First, there lies within each person some doubt about his own worth and that of his work (a condition to which clergy seem especially vulnerable). This tension between doubt and assurance about one's worth generates tremendous energies for work, energies which when directed toward an appropriate reward system become a major driving force in the development of careers.
>
> The second reason rewards are so valuable to the minister is that they are indicators of what is really valued by Important People, the decision makers. One can talk indefinitely about joy and satisfaction and going to the foot of the table, but when the chief form of reward that a congregation gives is more salary rather than greater trust, a new car rather than new vigor, the minister

> learns very quickly what is valued and what he may expect to receive for his efforts. As his career develops, the minister often shapes his own values to fit the rewards which are available, sometimes relinquishing the ideals of the ministry he once held. Perhaps the most tragic situation is when lack of adequate rewards deadens initiative. Professor Stanton Wheeler (1966) points out that continuing education is unlikely to have long range effects unless the church can "selectively reward the behavior" resulting from the continuing education of its ministers. The reward system provided by the church for its clergy is a powerful shaper of the development of their careers. (Proceedings of the Consultation, pp. 47-48)

Obviously Dr. Mills is not pressing for a crass reward system--more salary or a bigger church for so much continuing education. Rather, he is contending that authentic and appropriate recognition says, in effect: what you have done is significant and has significant effects; keep at it. That has motivational power. If you don't believe it, ponder the meaning of the scouting certificate on the office wall of a business executive the next time you see one.

As to accountability, we shall focus on one process, performance evaluation.* Before doing so, however, we need to look briefly at accountability itself with reference to this paper's basic premise. Accountability per se is an external motivation (as is recognition). If someone in authority tells me that I am expected to continue my education or learn something which I do not particularly want to learn, I may do it, but not because of an inner drive to learn. How, then, is accountability consistent with our position that motivation for continuing education is rooted in an innate drive to learn?

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*Many terms are currently in use for the process: performance appraisal; professional evaluation or appraisal. I choose, more or less arbitrarily, to use performance evaluation here, hoping that both terms will be understood in the best sense.

First, we must allow that sheer external motivation is occasionally productive. Someone virtually forced into a learning experience can be "surprised by joy." What was outward is suddenly internalized. But those rare occurrences are not sufficient to justify forced learning.

External motivation, however, can go hand in hand with one's inner drive to learn. That is exactly what happens when support and accountability are properly joined. Joined themselves, they link forces with one's inner motivation.

But accountability can also release and nourish the inner drive to learn (and this is of prime importance). That is because accountability, or its first cousin responsibility, are both necessary to the healthy functioning of life. The person, not accountable to anyone, would appear to be free but is actually bound: the person properly accountable would appear to be bound but is actually free. It is within the dynamics of that paradox that accountability as external motivation frees and nourishes the drive to learn.

Now, briefly, to performance evaluation as an accountability process. And accountability it is. When our job performance is being evaluated, we are no longer sheerly entrepreneurs. We have acknowledged that we, in our ministry and its development, are responsible to others. But what bearing does performance evaluation have on motivation?

First, it provides significant, concrete directions for next steps. Now, instead of blindly selecting another continuing education program, one can say, I need to improve my skill in counseling, or I have strength as a preacher on which I can build, or my openness as a human being needs development, etc.--depending upon what the evaluation has shown. When I know that a given continuing education venture can meet an actual specific need, my motivation for it grows. (When the need is actually met, my motivation for

further education grows all the more.)

Secondly, when performance evaluation draws members of one's congregation (or other employing group), one's colleagues, even one's superiors, into a supportive process, a sense of collaboration and general support deepens thus nourishing further the drive to learn.

In this rather long section on support and accountability we have done little more than touch upon complex but highly significant processes. Essentially, however, we have been saying something quite simple: when, as persons, we sense that we are at once supported by others and accountable to them, the drive to learn has a much better chance for healthy growth. Also, we have said that accountability processes such as performance evaluation provide concrete clues for productive education enterprises--one of the best means for channeling the drive to learn.

5. Counsel for planning. Always when we ask the motivation question we need to ask ourselves: motivation for what? We are not concerned (at least I am not) with motivation for someone's just engaging in a continuing education program. At the least, we are asking: what motivates persons to engage in a continuing education program which meets a felt need and which will produce competence? The object of our concern, however, goes far beyond that. What can motivate persons to enter into the lifelong, unfolding process which is continuing education at its fullest? That is what we are really asking.

Everything I have proposed so far is with this larger question in view. Personal growth, necessary time and money, reinterpretation, support and accountability--all of these will strengthen motivation for continuing education as a long-term, unfolding process. One further thing can make a

world of difference: counsel for planning.

Each of us as children experienced moments when strategically timed help from a parent made all the difference in a learning project--learning to sew, to cook, to build a model airplane. We are not all that different as adults. Continuing education is indeed an enterprise which, by its very nature, requires immense personal responsibility, but all the more important is the awareness that help is available when needed.

At three points, counsel is especially helpful. First, in sorting out the personal and professional needs which continuing education can meet. Immediately felt needs are not always the most important (though they often are); sometimes they camouflage more basic needs. Sometimes several needs compete and priorities must be established. In such cases, wise counsel can help immensely. Most helpful is counsel which deftly translates felt needs into goals.

Secondly, at the point of the first step into continuing education--finding that program, that study guide, that group which can meet a need and provide a satisfying learning experience.

Third, in longer range planning. Much counsel is available informally and close at hand. A friend, fellow members of a colleague group, a former teacher--many persons can help. Occasionally, however, more formal and specialized help is useful or needed. One significant by-product of parish consultation or planning is the clues it provides for the continuing education of the congregation's professional leaders. Here, interestingly, the congregation, or a significant section of it become the "expert" counselors enabled by the planning consultant. Another source of specialized help is career evaluation and planning.

Intervention

Years ago, E. Stanley Jones coined a phrase, "the paralysis of analysis." Slightly on the clever side, it nevertheless describes precisely what often happens.

Until now in the continuing education movement we have moved little beyond analysis of the motivation problem. Lest this paper (and the group for which it is a working document) contribute to paralysis, let me suggest several points of intervention.* All are based on the premise that the analysis above is essentially on target.

1) No substitute will be found for church judicatories' building comprehensive support systems of career development as the matrix for continuing education. These will include access to career counseling, means for performance evaluation and other elements to which I have referred above. The system should say, in effect, to the minister: we support you in your total growth and in your continuing education. Not only will we support you in these things; we expect them of you!

Of prime importance is that the processes be administered by leaders--bishops, district superintendents and others who are themselves open, growing, supportive individuals engaged in their own continuing education--no more finished products!

2) Programs and services which will initiate and nourish personal growth should be readily available. As the bare minimum, expert counseling for personal and family problems should be accessible for everyone who needs it.

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*These four interventions are not fully developed nor is this a complete list since motivation itself and not the development of strategy for affecting it is the primary concern of this paper.

Beyond that, every effort should be made to provide programs designed to facilitate personal growth. Performance evaluation processes--as well as other means--should be highly sensitized to spotting those persons in whom growth has apparently stopped or is dangerously slow. At the risk of emphasis ad nauseam, I will again say that true motivation for learning has little chance when basic human growth has stopped.

3) Accessible entry points. Like the little boy afraid of the first day of school because he cannot read or write, there are those afraid to become involved in continuing education because of what it might require. Others--many of whom have gone to a continuing education program and been disappointed--simply do not know where to get started. "Starting point strategies" need to be devised--simple beginning events which will, hopefully, produce satisfying results.

One example will illustrate what I have in mind. An American Baptist State Convention in the Midwest is designing a program in which ministers will be drawn together in relatively small groups. With the help of an educational counselor, each minister will make a rather simple diagnosis of what he or she needs and wants to learn. Each person, with the help of the others and the counselor, will design a simple plan to meet one or more needs. Then from time to time they will reassemble to check out how their projects are going, and to initiate others. This is only one possibility; there are many others.

4) Within reach of every pastor or other professional should be persons trained to assist in planning. In the United Methodist Church this might mean someone in every district prepared to help his or her colleagues. This person would be informed of program opportunities, of available financial assistance, of learning resources which can be used at home. The individual would be trained in how to help determine needs and set goals; in how to select the right resource to meet needs and reach goals. Finally, this person would

know how to contact expert help--continuing education directors, career centers, parish consultants, etc.--for more specialized planning when needed.

That such local counselors can function effectively is now being demonstrated in some United Methodist districts and local judicatories of other denominations.

"The Faith Situation"

Motivation--for us--has a dimension which this paper has skirted. Finally, it must be touched. This is the question of faith and its nurture.

I make this all-too-brief statement, not to end the paper on a "religious" note, though this is a profoundly religious issue. I make it because I believe increasingly that faith and its nurture lie at the heart of education for ministry; and at every point along the education-career spectrum.

The problem, as I see it, is this: We are, if responsible, finally concerned with what makes for authentic ministry. The aim of our continuing education is that it will produce, finally, authentic ministry--authentic in terms of a responsible servanthood.

Competent ministry, of course: it is impossible to imagine a responsible servant ministry characterized by incompetence. But competence alone is not enough. We all know persons who are motivated to continue their education in ways that only make them more effective in ministering to ingrown, self-serving congregations which have no intent, to say nothing of vision, to turn outward toward a suffering, bound world. Crassly conceived, all of our efforts at releasing motivation could produce more and more such leaders with devastating "competence."

We are, then, finally concerned with motivation for the kind of continuing education which will result in authentic ministry. But motivation in

that case cannot avoid questions of meaning, value and faith. In the few paragraphs that follow we shall focus on faith since it is the core issue.

What place does faith play in motivation? Where does it enter the stage? At two places primarily.

First, for persons in ministry (if not all persons) a basic faith response to life may of necessity be one of the most fundamental soil nutrients. This is to say that the presence of faith in a fundamental sense is necessary to the basic growth processes which release motivation. This is faith in that bedrock, but significant sense of being able, as Joseph Sittler said in a remarkable article, "The Faith Situation" (motive, February 1966), to put "the whole weight of . . . life's anxiety into the hands of the man from God," as those did to whom Jesus said "your faith has made you whole." When faith at this level is present, especially for persons engaged in ministry, the basic learning drive will much more likely be released and grow.

Faith is essential to motivation in a second way. Authentic ministry exacts heavy costs in the coinage of risk, inventiveness, patience, building. So does the learning which makes it possible. With the tentativeness of one feeling his way into a new set of ideas, I would ask you to consider whether learning at that level requires not only the rudimentary faith we mentioned above, but also faith in a far more profound and developed sense. A powerful symbolic characterization of faith in that sense is, for the Christian, found in Galatians.

> I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (2:20)

From faith at this level springs the directives, the incentives, the hopes,

the constraints which are the dynamics required for the long haul of disciplined learning required for responsible servant ministry--or so I am inclined to believe.

Yet, we as educators, or when we don our educational mind set, are neither accustomed nor inclined to think in faith terms. We are concerned with the life of the mind (isn't that, after all, enough!); leave to others matters of faith. That is certainly a practical reaction: we cannot do everything. And to some extent a valid one: learning is indeed distinguishable from faith. Yet, is the reaction functional?

In another area of learning we have found such discreet division of labor unworkable. As educators we once said: leave the realm of feelings and human relationships to others; we are concerned with the mind, with concepts. But we discovered, finally, that the two realms could be distinguished but not pried apart. Feelings affect cognition: slow it down; speed it up; enrich it; impoverish it. Furthermore we are daily discovering new methods for learning in the realm of feelings and relationships. Indeed, it is now quite widely accepted that affective learning is a necessary part of continuing education for ministry. The United Parish of Brookline is a striking example.

Perhaps we are on the threshold of a similar development in relation to faith. Faith and its nurture involve both cognition and the emotions. Who has experienced growth in faith without conceptualizing it and sensing its deep emotions. Yet it is a unique genre in human experience having to do with events--sometimes numinous--at the nexus point where human life touches the transcendent. (Such point is, I believe, what New Testament writers mean by "spirit" in human life--not a nebulous ghost-like something inhabiting the material body.)

Foreign as it seems, we as educators may now need to ask in what way

faith can be helped to germinate and grow; in what ways it provides the soil for the growth of learning; how, when mature, it provides the motivation for authentic ministry.*

The extent to which we should include this issue explicitly in addressing the motivation issue, I am not sure. Perhaps we only identify it; perhaps we experiment with faith formation processes and monitor their character as learning. I do not know. But I do think that if we turn our heads away from this issue, or touch it just lightly in passing, we shall risk faulty solutions of a problem in which much is at stake.

Mark A. Rouch

June 1974

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*The Harvard Divinity Bulletin, February 1974, announced a grant to Dr. James W. Fowler III from the Joseph P. Kennedy Jr. Foundation to continue his study of the stages in faith's development. The study takes its point of departure from the moral development theory of Lawrence Kohlberg which, in turn, has roots in the cognitive development theories of Piaget. This is one of numerous developments in the study of faith's growth in relation to learning process. They mark, perhaps, our being on a threshold from which these questions can be approached soundly and creatively.